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may be the essence of religion, but we must treat men as if they were made in the image of their Maker, lest peradventure their rulers who always imagine themselves the elect think themselves justified even in this world.

The significance of the book as a product of present-day socialist thought is that it may serve as an indication of the direction in which Syndicalism may develop itself as a theory. The conflict with the older (especially English) Collectivist doctrine may be taken as complete, and the agreement of Guild Socialism with several vigorous elements in recent political thought is no doubt one source of its strength, though whether the latter will always feel quite comfortable with its new ally is doubtful. On the other side, we are a long way from Marxism, and this is not altogether an advantage. No one probably could regard with much satisfaction the more recent orthodox Marxian political philosophers like Dietzgen and some of his American disciples with their use of all that is least intelligible in the Hegelian dialectic. But it is difficult to see why any doctrine should be called specifically socialist which neglects the class-struggle. This is a symptom of Mr. de Maeztu's difficulties in dealing with the historical. Similarly with his treatment of the economic interpretation of history. He asserts that the economic and military powers are identical and finds in the doctrine as the Marxists formulate it a confusion with the historical interpretation of economics. To say this is to confuse economic theory with economic conditions, a heresy which Marx himself could scarcely have understood, much less fallen into.

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CHRISTIANITY AND SEX PROBLEMS. By Hugh Northcote, M.A. Philadelphia: F. A. Davis and Company. (English Depot: Stanley Phillips, 23, Creighton Road, Queen's Park, London, N. W.) Second edition, revised and enlarged. Pp. xvi, 478. Price, 12s. 6d. net.

Mr. Northcote's book is a valuable contribution to the small number of those which deal with sex problems from a point of view at once definitely Christian and scientific. The spirit in which he approaches his subject is suggested in the following paragraph, where he comments on "the broad assertion" made by the Lambeth Conference of Bishops that "a life of chastity for

the unmarried is not only possible, but is commanded by God." Mr. Northcote writes: "A life of chastity possible for the unmarried! A mere categorical assertion of this kind does little service to the cause of purity, and one could almost comment with some vehemence on the lack of sympathy displayed.^c No doubt it is the duty of the Christian Church to uphold the ideal possibility of chastity in single life; but should not men who have special opportunities of studying how to render fruitful in their practical application to human life, the lines of ethical thought developed in the Bible, recognize (as St. Paul does) the frequent practical impossibility? Too often we have listened in vain, in the voice of the assembled Church, for the tone of deep fraternal sympathy, for the kind word of encouragement to the young unmarried man who, in his hard circumstances, accepts the obligation to sexual abstinence, but whose nerve-power is strained to the uttermost beneath its weight; who dreads the overhanging cloud of insanity, as he morbidly broods over his boyhood's troubles, and passing through the streets where the prostitutes pace the pavements at dusk, thinks in his lonely, miscalculating ignorance, to mend the error made in solitude by a desperate, debasing venture in fornication."

We make no apology for so long a quotation, for it is characteristic of Mr. Northcote's whole line of approach, and those who are touched by it will wish to read the book itself. It is concerned, as the quoted passage suggests, mainly with sex problems as they relate to men, but very much of what is said is true of women also, and of value to them as human beings subject to the same fundamental laws as men, even in matters relating to sex. The keynote of the book is to be found in Mr. Northcote's conviction that "a vital, progressive Christianity cannot long be out of harmony with any part of science," and that "a science of sex is" therefore "positively necessary to the understanding and appreciation of Christian sexual ethics." To those to whom the supreme reasonableness and sanity of the Christian ethic is its most profound attraction, the progress of scientific discovery and thought must always be welcome, for such discovery continually re-illuminates for them the noblest and also the most difficult sayings of Christ. But in general the attitude of the Christian student of science has been one rather of terror than of joy! Perhaps this is why there are so few books like *Christianity and Sex Problems*.

Readers would be well-advised to read the Epilogue immediately after the Introduction—it will not suffer from being read twice over—and it will convince them that the book is better worth reading than is suggested by the sudden outburst of violent and not very successful imagery with which Chapter I unfortunately begins. There is another equally unexpected outburst in Chapter XXIII of this really sober and scientific book. The subject is sufficiently tragic, but its treatment makes it almost grotesque.

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THEOPHRASTUS AND THE GREEK PHYSIOLOGICAL PSYCHOLOGY BEFORE ARISTOTLE. By George Malcolm Stratton, Professor of Psychology in the University of California. London: George Allen and Unwin, Ltd.; New York: The Macmillan Company, 1917. Pp. 228. Price, 8s. 6d. net.

This volume is the first complete translation into English of the fragment *De Sensibus* of Theophrastus. Considerable portions have of course been translated and discussed both by Professor Burnet and Professor Beare; but this volume is nevertheless very welcome. The fragment is certainly the most important single source of our knowledge of early psychology, and to attack Diels's text of it unaided was a severe trial for those of weaker capacity. Moreover, the portions which neither Burnet nor Beare had occasion to discuss in detail form a very compact criticism from the Aristotelian point of view of earlier theories of elementary cognition and throw a good deal of light on the Peripatetic attitude toward psychology in general.

Professor Stratton prints the text, adds an English translation and furnishes also introductions and notes. In the introductions he discusses the general value of the *De Sensibus* and the method and standpoint of Theophrastus' criticism of the opinions in which he is interested. In addition he devotes a good deal of space to the exposition of Theophrastus' own doctrines on the main topics of the *De Sensibus*, drawing incidentally on his other writings such as the *De Odoribus*. Within the limits he has set to himself, Professor Stratton seems to me to have fulfilled his purpose very well. But I am inclined to think that he has been a little too much influenced by the notion that these theories can be regarded as psychology without metaphysics, owing to the ex-